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MAY NOT SOMETHING MORE BE DONE, THAN HAS BEEN DONE, TO
CONCENTRATE AND APPLY THE FORCE OF PUBLIC OPINION TO
THE SCHEMES OF COLONIZATION?

We wish every friend to the cause to shape an answer to this question for himself. In the mean time, we would suggest a few things worthy of serious consideration.

The free colored population of this country have fallen into the hands of far other men than the friends of Colonization. The truth is not to be concealed, that, as a community, they look upon our undertaking with disaffection. They did not do so once. They have been taught it. They have been drilled and dragooned by men who know how to move in the line of their prejudices—men to whom Nature has given talents such as equip a demagogue; who wear the aspect of friendship, and operate on their ignorance, using the whole weight of their influence to clothe the Society with odium, and prevent the fulfilment of its benevolent designs.

Here is a work for the friends of Colonization to perform. It is a work arduous in its undertaking, difficult in its execution, but glorious in its promise, and far-reaching in its results. It can be accom-

plished ; it has been done in many instances ; it may be in all. But to do it, we, as individual friends of the colored race, must put our hands to the work, in our several spheres. We must prove ourselves persevering, faithful, working philanthropists. We must take hold of the enterprise in the spirit of benevolence, and help it forward in our own neighborhood. It is impossible for the agents of the Society to go and stay everywhere, to converse with the free colored population. It is equally impracticable to enlighten them by means of the publications of the Society. But the friends of the cause *are* everywhere. They have influence over the great mass of the children of Ham ; and on them devolves the task of removing the dark clouds of ignorance and prejudice from the minds of those who have been misinformed, and of convincing them of what is their highest interest.

We all believe that this noble scheme is admirably adapted to do good to this unhappy and ill-fated portion of mankind. We know that this is its immediate design, and its actual result. We know that it comes to men rich with blessings for them, and for their children after them. Its immediate and grand object is to do good to the wretched Africans, by elevating their degraded race from its misery, and adorning it with every thing noble and good. And we know that, if *they* saw it as *we* see it, they would at once drop every occupation here, and wing their way to that land of their own. There is no liberty, and there is no elevation, to the colored man in this country. Here he never can rise. "Where shall I go?" said a most intelligent one to us a few days since. "Where shall I go? I have tried the *North*; I have lived at the *South*; but there is *no home* for *me*! I am not a man in this land!" There are thousands of others that, with his intelligence and experience, would say the same. Let *us*, then, who know the truth, obey the Divine injunction, "Speak ye every man the truth to his neighbor." Let us go to them, and show them that we are individually their friends—that we seek their good—that we are actuated by no selfish motives—that, on the contrary, we are governed by an intelligent and substantial benevolence. In this way, we can make them to understand how vast, how rich, how enduring, is the inheritance which the Society offers to them.

Their prejudices may seem unconquerable ; their unwillingness to emigrate may appear of long standing, and inwrought, as it were, into their very existence. Still, we must not be discouraged. The good to be accomplished is so great, that nothing should be accounted a weariness—that no labor should be grudged! The minister of the Gospel, in endeavoring to persuade men to be reconciled to their Saviour, meets with prejudice as bitter, opposition as strong, and hatred as uncompromising. But he does not, on that account, give it up, and despair of ever achieving the result desired. No more should we. We labor for their present and their future salvation, and, through them, for the salvation of unnumbered millions in Africa!

Shall we then give it up, discouraged, because when we go to them and ask, "Are you willing to go to Liberia?" they answer, unhesitatingly, "No." We might expect that they would answer thus. And why? Because they have no adequate conception of

what their prospects would be there. They dislike the idea of leaving the neighborhood and the place where they were born, and could not be expected to give these up, except in the prospect of a greater good. It then becomes our duty to let them know exactly what has been done for them in Liberia—how they will be provided for—how those who have already gone live—what comforts they have—what facilities for acquiring property and educating their children—what privileges, as citizens, holding the reins of Government in their own hands—and what an influence they may exert to stop the accursed Slave Trade, and to wake up new life in the suffering sons and daughters of Africa; and to introduce the Gospel, and the universal dominion of liberty, and purity, and joy, into that vast Continent, which deep darkness has covered for uncounted ages! Let them know that there is in Africa a well-ordered, prosperous, and intelligent Republic, fast stretching along the coast, and penetrating the interior, where the forest is vanishing before the march of improvement, and the wilderness is becoming a fruitful field. Let them know, in short, just what they may expect if they emigrate there; and give this knowledge time to operate; and guard the field, that somebody does not come and sow tares; and *then* we shall not have to complain that they are unwilling to go. Keep the truth before their minds in that language which they cannot but understand, and they will soon begin to appreciate the riches that will be theirs, if they but rouse themselves up and be men. The land of their fathers is their land, and they will look round on its mountains and its rivers with the feeling that it is all theirs. And then to emigrate will be but to *go home*. The very first principles of human nature will cause them to go to Liberia of their own accord, and at their own expense, when they are thoroughly convinced that it will afford them all those privileges and blessings which *we* know it will, and which no laws, and no benevolent exertions, have been able to secure for them in this country. When they become better acquainted with their real interests, and begin to learn how unfounded were their apprehensions of mischief in our designs, we shall see them inspired with new life all over the country, casting off the deep sloth which has held them enchained so long, and beginning to make their arrangements to depart for that “land of promise;” and from that hour they will appear like a new race of beings. The line of advancement once open to their view, they will come forth to light and liberty, as from the very sepulchre! And when they reach that land, they will remember the friends that sent them there, and “they will call us blessed!” What says one of the most intelligent Colonists, writing to his friends in this country? “We never bow around the throne of Grace, without returning thanks that we were directed to this land, and praying Heaven’s richest blessings on you and our other friends who aided us, and on the Colonization Society, under whose fostering care we have enjoyed such privileges.”

The work in which we are engaged is a work of benevolence, bearing first and chiefest on the welfare of the African race. They are *to be* convinced of this fact. This will not come of itself. Many seem to think it will. They wish most devoutly that all the colored population would go willingly to Liberia; and perhaps they say,

"it is such a pity that they will not see what is their own interest;" and there the matter ends. But, is that enough? Is not the end to be gained worth more of thought, and labor, and persuasion?

Others, perhaps, have not taken interest enough in the subject, sufficiently to inform themselves of the state of things in the Colony. If they wished to persuade any one to go, they really do not know what to say. They are not aware of the real advantages which it offers to the colored man, and of course they can give him but a poor idea of them. This is not right. Every individual who can read ought to inform himself. The histories of the Colony are easily to be had. The publications of the Society are abundant, so that no person can be otherwise than "wilfully ignorant." When the interests of our neighbors, conjoined with the interests of a whole Continent, are at stake, none ought to be ignorant. When there is opened to the colored population of this country a career of broad and lasting usefulness—a destiny of honor and exaltation unexampled in history—we ought to know the fact, and all its attendant privileges, and be able, through our superior knowledge, to lead them in the right way.

It is beyond a doubt, that the friends of Colonization have too much neglected this part of their duty. "While men *slept*, the enemy came and sowed the tares." Influences opposed to our benevolent and holy cause have not been inoperative. While our friends have been liberal in their contributions to aid the Society, they have not made it a point to enlighten the free colored people on this great subject. From our own personal experience, we know that much can be done for their good. Light and love will accomplish wonders. There are among the free blacks many intelligent, pious, and wealthy (for them) persons, who would be an acquisition to the Colony. They have the energy to manage for themselves, and the means to pay their own way. How important it is, at this time, that they should be rightly informed, and thus induced to emigrate! While money is scarce, here is a way in which every friend of the cause can promote its interests, by a little self-denial, and a little personal labor.

May we not hope that every person will answer the question with which we commenced in the affirmative, and immediately set about doing the great work to which the voice of benevolence and humanity calls him? And if he does, may we not assure him that he shall soon be cheered by the light of a company of emigrants, the children of Africa, gliding over the ocean, to the land of their fathers, bound toward the ancient and genial home of their race, commissioned to stop the accursed Slave Trade, and unfurl the flag of liberty, and scatter the seeds of civilization over the mighty extent of Western Africa?

LEOPARDS.—Two young leopards arrived from Junk to day, (14th.) One of them was sent to us as a present, but accompanied by a bill of expenses and of cost to the original owner, of twenty-five dollars. We wished for the animal as a curiosity—but as our circumstances render that number of Spanish mills a greater curiosity, we returned the animal.—*Liberia Herald.*

AFRICA.

AMONG the spirit-stirring addresses which were delivered at the Anniversary of the British and foreign Bible Society in May, 1840, that by Mr. MOFFAT, the Missionary from Africa, transcends in pathos almost any speech which our modern philanthropic institutions ever heard. We present it entire to the readers of the *Christian Intelligencer*, and anticipate the thanks of our brethren for placing before them the heart-burning recital of this roaming Evangelist.—*Ed. Ch. Int.*

Mr. MOFFAT thus spake: In standing before this Assembly, you will allow me not to feel very tranquil. Had they all been black faces, I might have imagined that I was at home; for I have often sat and wept among thousands of black warriors; not one who knew any thing about the Bible, all ignorant of the past, and entirely unconscious as to the future. The greater part of my life has been spent in the wilds of Africa, beyond that line of demarcation which separates the kingdom of darkness from the kingdom of light, in a situation where I could at any time take my stand and look to an interminable distance, and behold that distance covered with innumerable hearts on which the light of heaven had never dawned. The case is now changed. By means of the Scriptures—portions of the Scriptures, I ought to say—which have been translated and circulated among them, we are now beginning to see the Sun of Righteousness arising on long-neglected, long-degraded, long-trodden down Africa.

It never entered my mind, during my twenty-three years' labor in the interior of Africa, that I should ever return to my own land. I have lived and labored in the acquisition of more than one language; and have often endeavored to forget my own tongue, in order that I might obtain a fluency in the language of that country for which I intended to spend, and to be spent. You will, therefore, not wonder, if I do not speak altogether as I ought to speak, as I am an Englishman. My object in standing up to address you at this time is to state what the Scripture has done in those dark regions where my lot has been cast. In what condition did the Missionaries find the Bechuana when they first went to the dark and benighted country? They had no Bible; they had never heard of the word of God; they had never heard of a God. I never found, in all my inquiries with respect to their knowledge of Divine things, that they had one ray of light to give them any idea of a future state of being. But let me direct your attention to what has been accomplished among those people by means of the words of eternal life. Terrible and long was the night and laborious the toil, before we saw the first fruits of our work, before we saw sinners yield obedience to that Jesus, of whom they used to speak with the utmost contempt and scorn. Often did the natives tell us, "You talk about King Jesus; you talk about Jehovah; let us see the first Bechuana who will bow to that Jesus!" But the time is come, when we can point to hundreds who have yielded obedience to our Lord Jesus Christ, who are now adorning the Gospel which they believe; who are living epistles known and read of all the Heathen around, who wonder, admire, and hate the change. So great is the change that has taken place, that those who still stand aloof look on with amazement, to see the robber become honest, to see the unclean become chaste, to see the murderer become feeling, and to see individuals who were once a terror to all around them, shedding tears of contrition and sorrow over the sins that they have committed.

The nations around say, "How comes this change? A stranger, from the interior, met with some youths who had books in their hands; he wished to know what the things were that they looked at so earnestly. He ex-

amined the books; but he could not see as they could; and he said, "what fools they are to talk to such a thing as that!" They replied, "we do not talk to the book, it is the book that is talking to us." At the next village he met with two women, with children in their arms, sitting and reading the Gospel of Luke, which had been translated and printed by this Society. He again put the question, "What things are these you are turning over? What in the world is this that I see among the people? Is it food?" They said, "No! it is the word of God." "Does it speak?" "Yes," was the reply, "it speaks to the heart." He shook his head, and went on his journey to the chief of a tribe, and told him what he had seen. To his surprise, the children of the chief came in, and a native, with books in their hands. He thought, what can be the meaning of this wonder? He said to the chief, "Pray, father, unravel my confused thoughts, and open these dark eyes of mine, if you can, for I cannot see. What is come over your people? They look at things, and talk to things, that cannot talk again." "Ah," said the chief, "I will explain it; I will unravel it to you." The man sat down, and the chief opened his lips in wisdom. He said, "those are the books brought by the teacher to instruct us." The man said, "did the teachers make them?" "No," said he, "we thought at first that the missionaries made them, but we found afterwards that those books were God's books." "How did you find that out?" "Because we saw that they turned people upside down; they made people new; they separated between father and son, mother and daughter. They made such a revolution among the people, that we were afraid we should all be made over again." "Do you believe this?" "Yes." "Why?" "Because I cannot dance any more; I cannot sing any more; I cannot keep a harem; therefore, I was afraid we should all be turned upside down. But I know the secret. There is my son: I see him; but he is not mine; he is dead to me through these books." "Why?" "Because he is alive to God." The astonished wanderer asked, "Do they eat the books?" "No, they eat them with the soul, not with the mouth; they digest them with the heart; they do not chew them with their teeth." "How is it," said the man, "that any thing external can produce such a change as you describe?"

I have known individuals to travel *hundreds of miles* to obtain copies of the Gospel of Luke; and drive sheep before them to obtain those copies. They did not intend to beg, but to buy them. I have known families travel fifty or sixty miles, with their babes on their shoulders, to come and ask for the word of God. Why? Because they had acquired at a distance the knowledge of reading; and they had a feeling that they ought to buy this word, and not to beg it. I have seen them receive portions of Luke's Gospel, and weep over them, and grasp them to their bosoms, and shed tears of thankfulness, till I have said, "*you will spoil your books with your tears.*"

I give you one instance out of many similar. An individual came to me to speak about his soul. I said to him, "how did you become acquainted with this Jesus, seeing you live in a desert?" He said, "I was wandering on a weary journey, and I sat down to rest myself by the side of a shepherd; and that shepherd was talking to something I could not understand. I asked what it was. He said, 'I am reading.' I inquired what the book was, and desired him to explain it to me. The shepherd said, 'I am too young in the doctrine of God to explain it to you; but I tell you what I know. I have heard that this is the word of God. It was given to us to make our dark hearts light; to turn our foolishness into wisdom; and to tell us that after we have lived well here, we shall go to another world hereafter.' 'Pray read to me that word,' said that wild heathen. The shepherd complied, and read from the Gospel of Luke about the shepherds to

whom the heavenly hosts spake of the birth of Jesus. He heard how the shepherds left their flocks and went to Bethlehem to see the Saviour; and he went home, thinking how great that Saviour must be, that could induce shepherds to leave their flocks to go and see him. Why did the man reason thus? Because all that they value is their herds and flocks. A Bechuana will leave his wife and children, but not his flocks. They are more precious to him than every thing else; and therefore, if those shepherds left their flocks to go and see the Saviour, it was natural for him to conclude that he must indeed be a great Saviour. That man came to me to obtain the knowledge of reading, and returned home with the Gospel of Luke. Some time after, a person to whom that individual was indebted, went to him, and said, "friend, pay me what thou owest." He replied, "I have not wherewith to pay you." The other said, "you have got a Gospel of Luke. Give me that, and I will care nothing about my sheep that you owe me. You promised me a fat sheep; but give me your Gospel of Luke, and I will say no more." He replied, "no, I will never part with the Gospel of Luke; it was that Gospel which led my soul to the spot where the infant Saviour lay."

In one of my journeys, I met a young man and a number of women. He was exhorting them to be faithful, and zealous, and diligent in reading the Scriptures. He said to me, "I would like to ask you one question that has made us talk a great deal." "What is it?" said I. He said "did those holy men who wrote the word of God know that there were Bechuanas in the world?" My reply was, "certainly, the word of God was intended for all men; but what is your opinion?" He said, "I think they did; because the word of God describes every sin that the wicked Bechuanas have in their hearts. You know that they are the most wicked people in the world, and it is all described in that book; so that those who are unconverted do not like to hear me read, because they say, that we are turning their hearts inside out."

The Bechuanas were certainly degraded, ignorant, brutal. Look now at what the Gospel has accomplished among that people. Instead of the festive dance and the obscene song, the shout of revelry over slaughtered mothers and infants, you now may hear the songs of Zion sung in a strange land, in heathen hamlets that never before heard any thing but the sounds of war and impure mirth. There you may see the father of the family take portions of the word of God, and his hymn book, and sit and read, and sing the praises of Jehovah, and then kneel at his family altar; and if we pursue our work, Africa shall yet again be what she once was, when she sent forth her orators and her bishops to the church, and her martyrs to the flames.

We have heard of mistakes in translations. The translation of the Gospel of Luke by myself contains many imperfections; yet I know that it has been the means of leading many wanderers to the fold of God. Many can repeat it nearly from the one end to the other, and are ready to bear testimony that it was through hearing that Gospel read or repeated, that they were lead to the knowledge of the Saviour, and the enjoyment of his salvation. So anxious are they to obtain it, that they come hundreds of miles on oxen, or on foot, and driving sheep; and as they have not much money they have offered sheep and mantles, and even their spears, for books. It is said, that spears shall be turned into pruning hooks, and here the figurative language of the prophecy is in some measure fulfilled. Those books are as the ploughshares breaking up the fallow ground of heathenism, and as pruning hooks doing the work of husbandry. This desire for the word of God is a healthful sign that "Ethiopia soon shall stretch forth her hands unto God."

Once more. On entering a house to attend a sick child, (for a missionary must be a doctor, and turn his hand to every trade and help himself, working at an anvil, digging, making mortar, building walls, tinkering, and any thing or every thing which you can mention,) I said to the weeping mother, "what aileth thee? Is the baby still sick?" "No, no," she replied, with a sigh. "Why do you weep then?" "Oh, my mother!" and she paused and sobbed, as if her very heart would burst through her bosom. I said, "what is the matter with your mother?" Holding out the Gospel of Luke, she said, "my mother!" who was in her native desert, from which her daughter had been led away a captive, "my mother will never see this book."—Then she looked up to heaven, and breathed this prayer: "My mother! my mother! will she never hear that glad sound that I have heard! the light that shone on me will never shine on her! will she never taste that love of the Saviour that I have tasted!" Oh! that you could have witnessed that sable daughter of Africa weeping for a far distant mother, and looking heavenward, and saying, "my mother! my mother!"

FROM LIBERIA.

JUNK TRADE.—Trade is rapidly reviving about Junk. The natives are again opening the road to that extensive forest of Camwood, which belts the country at a little distance from the coast. Americans who have been there, represent the whole country as consisting of this valuable dyewood. The natives use it for fuel, for building, and for all other purposes in which wood is required. Large heaps, partly consumed by fire, may be seen thrown together in their fields, to make room for the more necessary purpose of cultivation. The vast resources of that country cannot be expected to be developed to any extent while the transportation of its various productions is left to the natives. We have reason to believe that there is, at no great distance from Junk and Bassa, a quantity of Camwood sufficient to supply the whole world for centuries to come. But it cannot be reasonably expected to be made available while it is left to be brought to the coast by the simple, slow, and expensive mode of native transportation and contrivance. The average distance to this forest is said to be thirty miles from the coast. A native may walk the distance in a day and a half, and transport, at the same time, a load of seventy pounds of wood; but it must be seen at once that this method of transportation is too slow and expensive to furnish the wood in any quantities on the coast, at any rate profitable to the parties concerned. If the colonist or foreigner purchase the wood from the native at a price that will leave him a profit, the native must sustain a miserable loss of time and labor. That the natives have uniformly encountered this loss in bartering the productions of the country, is a fact, and they assign this meagre compensation as a reason why they prefer the Slave Trade. They will tell you that wood and ivory trade *be hard,—man take em back all same slave, and walk a long time before he sell em. But slave can walk heself, and take load too.* Capital, then, and capital only, is wanted to throw open this mine of wealth, which will be alike profitable to the colonists and the natives. This capital must be in the form of roads, wagons, oxen, horses, laborers, and other machines and facilities, for penetrating the country and transporting its productions. In opening such a road to this region as would afford vehicles of burden, an easy and rapid passage, difficulties would of course be encountered, and it would require a considerable expenditure of money. But we are confident in our own mind that the difficulties are such as can be easily overcome, and the required capital easily

procured by the Colony. No estimate can be formed at present of the extent to which such an improvement in our land transportation would increase our trade. Large quantities of rice and palm oil are made in the interior, but never, except in inconsiderable quantities, reach us, owing to the same difficulty of transportation, while the want of a market for these articles arrest their manufacture. Remove this difficulty, and, by opening roads, carry the market to them, and the manufacture will expand to any desirable extent. While we would thus reach and appropriate this forest of riches ready provided by the all-bountiful hand of nature, the collateral benefits flowing from the project would equal, in their aggregate amount, that of the original object in view. As it should be our object to extend and facilitate inland communication, and to have the smallest possible amount of property exposed at sea, it would be desirable, then, to connect the Junk and Messurado rivers by a canal. This can be done by a comparatively small expenditure of money, and thus we should have a direct inland communication to one of the richest districts of country in the world. Communication might thus be kept up at all seasons of the year, free from any of those risks that necessarily attend sea navigation. For the present, sufficient teams to ply between the two rivers would answer all the purposes; and, as nature has already formed the road, the only capital required is the team. Such a scheme, carried into successful operation, would exert a happy influence on the natives, and most probably speedily divert their attention from the illicit traffic in slaves, and direct it to honorable pursuits. Natives are reached by the same motives as other men. Appeal to their love of gain; set before them an example; prove to them that, in general peace and tranquillity, while life and property are secure from sudden surprise and lawless cupidity, they acquire more property by cutting and bartering Camwood, cultivating their fertile fields, and manufacturing palm oil, and the slave trade will die a natural death. In such an event, we would moreover have the surest guaranty for the preservation of peace and tranquillity, as well as for the safety of our persons and property. The natives are ever found to be more insolent and turbulent in the vicinity of a slave factory than in any other places. They feel their independence, and act upon the feeling. But, in the event contemplated, they would feel their dependance on the Colony, and see their interest in preserving a friendly relation.—*Liberia Herald*.

SINCE writing the above, we have learned that a kind of transporting company is in contemplation. The object is to establish a sufficient team at the head of the Messurado, for transporting merchandise from one river to the other. This will be an important point gained, and would give an instant impetus to the business and enterprise of the Colony. There is now a large quantity of Camwood in the factories at Marshall, which is compelled to remain there for the want of means of transportation. Many buildings also in progress and contemplation, cannot be carried on for want of lime, while lime in endless quantities may be had at Junk.—*Id.*

REV. MR. POLLOCK'S SERMON ON AFRICA.

[CONCLUDED.]

I now invite attention directly to the case of these four hundred thousand free people of color in the United States. Are they doing well here? Is there any legitimate prospect of well-doing and well-being before them as a people in this country? If there is, let them remain, if they wish it. If they desire it, they will remain of course, be it wise in them or unwise.

But I doubt if they be not the most unhappy class of our American population—white or black. My own acquaintance with their case, as far as it goes confirms the observation of a member of the House of Delegates of Virginia,* made at the annual meeting of the Virginia Colonization Society, in January, 1838. Concerning the free man of color, he remarked as follows: "He never can enjoy here the high prerogatives of a free man. He may have ceased to be the slave of a single individual, but he continues to be the slave of the community, whose oppressions are often greater and whose protection is less than that of the individual master. In America, *the black man* never can be free. He never can have the high-born feelings of the freeman. He must ever be a political and social slave." The laws of the Southern States do not contemplate or allow that the colored man can be a freeman, except only in name. No intelligent white man would consider himself a freeman in their situation. And it need not be said that this results from slavery, or from a legislation having slave-holding interests in view, for the case is not better, if it be not really worse, in the States where slavery is not. No. It results from color. Call it a prejudice, if you please, and blame it as you may, the fact is still unaltered. The prejudice of color makes the black man a slave as long as he is in the white man's country. I have never met with the evidence that any intelligent man, South or North, regards it as at all important to the free man of color whether his sojourn be in the free States or the slave States. *His* case is one wherever he goes. Nobody knows how *he* can better his condition much, so long as he remains in the United States.

If then relief is to be afforded to this people, such as will make their case *like that of freemen* in every free country in the world, either the whole system of legislation must be changed in every State in this Union and in the General Government—and in order to do this, there must be a change in the social character of the American people altogether—or the black man must go to a country where he can be free. Who says there is nothing in diversity of race? and especially where color advertises that diversity at once to the eye, and internal characteristics correspond with the appearance? The world's history does not stammer, or speak doubtfully on this subject.

It is a very interesting question—How much have these four hundred thousand people, as a people, been benefited by their emancipation? Are they more learned? more refined? more industrious? more ingenious? Are they richer? healthier? happier? Are they found among our Lawyers? Physicians? Clergymen? our Merchants? our Mechanics? Are they our Navigators? our Engineers? our Miners? Farmers? Planters? Who are they? Where are they? What are they? Are they in our Army? Our Navy? Are they our Western Settlers? Are they in the Legislatures, or places of trust in any of our States? Will they ever be? A simple negative will answer every one of these queries. But the facts which reveal their situation are not merely of a negative character. "In Massachusetts, (in 1826,) where only one seventy-fourth part of the population were free people of color, one-sixth part of their convicts were of their number. In Con-

* Gen. BAILY, of Accomac.

necticut, one thirty-fourth part of the population were colored, and one-third of the convicts. In Vermont, where there are only nine hundred and eighteen colored persons altogether, twenty-four of that number were in the Penitentiary." In New York, one thirty-fourth part of the population were colored, and about one-fourth of the convicts. In New Jersey, one-thirteenth of the population and one-third of the convicts. In Pennsylvania, one-thirty fourth part of the population, and one-third of the convicts were colored persons. In the Philadelphia County Prison, I am told, there were recently twenty-six colored, and only two white females. Any reflecting person can see what these statistics teach.*

"If any industrious white man is poor, the great West promises him wealth, and it may be distinction, if he will emigrate; but to the poor free negro there is no such promise." So said the Speaker of the House of Delegates† at the annual meeting of the Virginia Colonization Society in 1839. To him there is not even an assurance of personal safety.

The free man of color is almost a prisoner in his own cabin home, along the public way sides, and in the barrens and pine woods of the South, and in the cellars and dirty suburbs of our American cities, or he is a wanderer without a home or friend. Why should he remain? and where shall he emigrate?—for there is no country where he is wanted. No where is he invited.—None did I say? Yes there is a home for him. And a domain for him to settle. It is Africa's great West. Not America's great West. There is his land of promise. Nature and Providence, (one and the same,) say so.

Close this door against him, or refuse to open it, and what is he in fact and in the eye of rational anticipation? The corrupter of the slaves; the receiver of their stolen chattels; their commissioner or agent in contraband traffic; the annoyance of the slave-holder; a blot on the face of society; a chronic ulcer in the body politic; a practically inaccessible home heathen.

I know, and I rejoice to say, that there are hundreds, perhaps thousands, of noble exceptions to all this: but what are even thousands to hundreds of thousands?

What encouragement, then, I ask, has a benevolent master to number his worthy and faithful servants by emancipation among such a community?

But there is another consideration of thrilling interest. Close the door against their return to their own Africa and the people of their own race and color, and you bar the door of slavery upon more than two millions of their brethren, who are known to be better off in slavery than they would be in the unprivileged and unprotected freedom, which is allowed them here.

But, on the contrary, give strength, confidence, and consequence to the American Colonization Society—disembarrass it—endow it—give it ample territory in the father-land of these people; make the Saluda a regular packet, sailing to and fro without detention between Norfolk and Monrovia, and give her a sister sea-bird to pass in the same way between New Orleans and the Colony, and as many more such as the occasion may call for, and a nation already born of African blood and American birth will soon grow to manhood and consequence in Liberia, as these American States have done since the landing of Captain SMITH and Sir WALTER RALEIGH and the Pilgrims. And that nation will remember us till the world ends.

Then emancipation may be safe and judicious to almost any extent, as it

* It is hoped that this paragraph will not be misunderstood. Nothing is further from the author's meaning than to intimate constitutional or original inferiority, as belonging to the negro race—descendants of the ancient fathers of civilization and the arts. It is their circumstances that depress them.

† T. W. GILMER, now Governor of the State.

is believed to be now, only so far as this infant process of African Colonization makes it so. Then it will be a boon indeed to the emancipated and to Africa, and an honor to the emancipators and his country's name.

We have already spoken of the distinguished THOMAS FOWELL BUXTON—now familiarly called the WILBERFORCE of the age. The British Ministry, it is known, have approved his plan, for the suppression of the Slave Trade, and have recommended to Parliament to establish a line of Factories on the African coast, and for developing before the natives the actual resources of their country, and to set on foot Agricultural companies, to treat for lands along the coast for cultivation, and to guard, as may be necessary, this entire process, by the presence of the British Navy, until Africa shall be convinced of the inpolicy, as well as the wickedness of selling her children. This it seems to me is a movement full of hope to Africa, and of glory to Great Britain, and of earthly immortality to THOMAS FOWELL BUXTON. It is an idea which never occurred, that I know of, to WILBERFORCE, or CLARKSON, or GRANVILLE SHARP.

It is believed to have occurred to its illustrious author from an acquaintance with the policy, history, and success of the American colony at Liberia.

It is, however, a scheme which provides not at all for the thousands of Africans already free in this country, or whom future acts of slave-holders may make free. This British movement does not think of the American slave-holder who may be desiring an opportunity to give a profitable liberty to his slaves. This is left with us. Great Britain will always leave it with us; and why not? We ask not her charity. We deprecate her interference. Why should we ask her aid? But who does not see that such a gigantic scheme in the hands of the British Government will appropriate rapidly and extensively the territory along the African coast? She is neighbor to Liberia already on the North. Her policy already described will soon commence making possessions on the South. Liberia will be hemmed in, and her policy and comfort and prospects interfered with, and her prosperity, and perhaps ultimate success, prevented by British acquisitions.

To prevent this, she wants a more ample territory. And she wants it now. It is perhaps now or never. Hence the urgent call of the American Colonization Society at this time upon its friends for means. Hence the present \$15,000 effort. She wants now, while she may, to secure the territory her noble scheme requires, and to strengthen the Colony by sending out the hundreds of emigrants who are desirous to go, and whom philanthropic individuals have recently freed from slavery for the purpose. Who will come to her help? "A friend in need is a friend indeed."

Emigrants are in the Society's offer from Maryland, Virginia, Kentucky, Tennessee, Missouri, and Mississippi, more than can be received for want of funds, and more than the Saluda can carry out. Another vessel is wanted to sail from New Orleans, and carry the emigrants from that quarter of the Union. It will save hundreds of dollars in the overland transportation, and save, too, the sacrifice of their little possession in household furniture.

Twenty years hence, this enterprise will, with the blessing of God, have acquired strength to take care of itself. Its benefactors will, no doubt, receive their own with usury in the gratification afforded by its success.

A trade will, in all probability, by that time, be driving between African and American ports, bringing us her minerals and tropical productions, such as ivory, mahogany, camwood, spices, and I know not what all, and taking back our manufactured articles, such as are required by new settlements and rising towns, which trade will afford opportunity ample for the process of emigration as the trade between Europe and America does now.

This, then, is emphatically the time to help the young Liberian State. Now is the opportunity to give a characterizing impulse to African Colonization. This is the day to go to the relief of Ham's family, or send their own civilized brethren, who have nothing to detain them among us, and who are willing to go.

Colonies on a heathen shore are like trees around a new house, or a hedge around a prairie. They are to be planted once, not forever. The tree of liberty and civilization once planted on African soil in due abundance, and guarded a little at first, will grow, and bloom, and bear, and propagate thenceforth without help.

And who can tell the results to be expected from a Colony of Christian Africans on the African coast? Americanized Africans, acquainted with American institutions, and all those peculiarities of the American character which result from the admixture of every sort of national character formed under the modified influences of Christianity. I can scarcely think of a people more fitted for the work. And believing as I do that the whole measure is of God, and a chapter in the grand and glorious scheme of Divine Providence for the renovation of a world, I commend it to a high and prominent place in the estimate of the affections, the prayers and the plans, of every true friend of God and of human kind.

Who can despise a scheme of Colonization approved and adopted by the wisdom of such men as MARSHALL and MADISON, and CLAY and CRAWFORD, and RANDOLPH and RUFUS KING, and MATHEW CAREY—cool-headed, sober-minded men, ardent philanthropists, and cautious statesmen? And who can turn away from an enterprise as secular or worldly, which had its origin in the faith and prayers of such men as FINLEY and CALDWELL, and MILLS and ASHMUN, with many others of like mind, and illustrious for their faith, of both sexes, in Virginia, Maryland, Pennsylvania, and almost every other State? Who can think with indifference of a Christian Colony of Africans, in Africa, with their churches, schools, and missionary institutions, and their press, too, where there is a mind at work—sanctified mind, doing honor to itself as well as to God? Where black men preach and teach, write and print, and legislate. Where there is a young State, to which native chiefs come for protection, and are willing, with their people, contentedly, like the Gibeonites of old, to be hewers of wood and drawers of water, for the sake of that protection.

Is not this an earnest of the Divine assurance, Africa, or "Ethiopia shall soon stretch out her hands unto God?" May not men of faith regard this as the first fruits from Africa, before the great harvest of the earth?

Brethren, this cause is before you. It pleads for itself. It is the cause of the American born African, who is free; but you cannot secure to him the full enjoyment of his freedom here, and he consents to go back to his own people. It is the cause of the American slave-holder. It is the cause of Africa and her children, the down-trodden and oppressed. It is the cause of humanity; of civilization. It is the cause of Missions on the grandest scale.

I say it speaks for itself, while it challenges your sympathy, your faith, your prayers, and your bountiful donations.

It is a great and good cause now in its infancy—in its dependent state—a foundling laid at your door as Americans and American Christians. It silently asks to be adopted as your child, and thought of and looked after, and watched over, and prayed for, and liberally reared, in view of its expected future distinction on earth. It speaks in the name of Africa, and humanity, and Jesus Christ to whom the nations belong, and it refers to those coming consequences in Heaven, which eye hath not seen, nor ear heard, nor hath entered into the heart of man.

CONTRIBUTIONS TO THE PENNSYLVANIA STATE COLONIZATION SOCIETY.

Received by the Rev. Mr. PINNEY at the following places since the last report :

Somerset, P. Kephert, J. Snyder, M. A. Saner, J. Kurly, J. & S. Kurtz, J. T. Black, each \$5; S. Gelbert, Line & Shell each 3; G. M. Kimmel 2, H. W. Pearson 2, J. Hughes, R. Eddle, Wm. Phelson, S. Waynard and J. Cover each 1. Laughlinstown, Rev. Messrs. Swan & Scroggs each 1. East Liberty, D. Negley, G. G. Negley, B. A. Negley, B. McClintock, each 5; A. F. Gerr & Robert Bailie, each 3; M. Parks 50 cts; P. Reynolds, J. Davidson, Robert Carbore, each 2; J. N. Burchford, Samuel Ralstay, Thos. McCleary, each 1. Pittsburg and Alleghany, balance of 1839 from Dr. Edrington, Secretary of the Pittsburg Col. Soc. R. B. Curling 50; O. Metcalf 20, M. Atwood 20, G. White, N. Holmes, P. McCormick, G. Gossin, G. E. Warner, a Lady, W. H. Lowrie, J. Lyon, L. R. Livingston, J. Bisnel, J. Dickey, M. Allen, J. Kidd, R. C. Grier, Mrs. McKnight, J. Cuddy and J. W. Brown, each 10; F. Henna, Mrs. Grier, Rev. C. W. Andrews, J. McCully, R. Edwards, Benj. Darlington, R. Dickey, W. W. Wallace, J. Marshall, R. C. Loomis, J. T. Logan, T. M. Howe, J. D. McCord, T. K. Baird, J. Carothers, W. A. Violet, M. Morrison, J. Parks, G. Breid, Rev. R. Dunlap, Dr. Prestly, J. Dalzell, D. W. F. Irwin, W. & R. McClutchon, W. McClintock, A. Semple, Wm. Little, Exchange Hotel, a Friend, J. Parker, J. C. Reynolds, Cash, D. D. Hunt, and J. P. Rea, each 5; G. Adams, Mr. Leech, Wm. L. Reed, J. Benney, and J. A. Caughey, each 3; W. Woods, J. K. Logan, R. P. Jones, A. Phillips & Co., J. Irons, J. J. Grey, Cash, T. Bell, C. S. Bassavant, Cash, Cash, a Friend, each 2; various smaller subscriptions of 1 50 cents each. Canonsburg, Rev. Mrs. Kennedy, Mr. Chickering, D. Brown, D. Houston, McCullough & Blake, each 5; T. Rice and J. Greenler, each 50 cents; Mrs. Dr. Ramsey 6, Mrs. Diver 2, Mr. Gillespie and Mr. McDaniel, each 1 50; Mr. Hughes, J. Dickson, Mr. Buis, Dr. Stephenson, G. A. Kirk, Mr. Cook, J. Paxton, F. B. Snyder, S. B. Dallinger, Mr. McClelland, J. Briceland, M. Wolf, J. Chambers, H. A. Brown, A. Snyder, Mr. Gladden, each 1; Students at Jefferson College 10; collected at a meeting 11 28; J. Brown and Wm. Murphy, each 25 cts. Washington, Dr. McConaughy, J. Marshall, J. N. Dagg, J. Sprigs, J. Grayson, J. H. Ewing, J. Brice and Wm. Wylie, each 10; J. L. Cook, R. R. Reed, J. Cunningham, H. W. Wilson, Dr. Murdock, Wm. Smith, J. Morgan, J. M. T. McKennan, D. Ferguson, J. Leet, J. Kishart, J. L. Gow and C. M. Reed, each 5; J. R. Wilson, J. R. Haggie and J. Mills, each 3; J. Orr 2, A. Langley 1, Z. Reynolds, S. Hazlett and J. Pollock, each 3; cash 1 50, cash, do. do. each 50 cts. Amity, Z. Sharp and Thos. Griffin, each 5; Wm. Lewellen, Tr. A. C. S. 1 50. Upper Buffalo, Tr. Upper Buff. Col. Soc. 42, J. Donagley 10. Claysville, donations from several friends 6 25. Cross Creek, Cross Creek Col. Soc. 37 50; a Lady at Upper Ten Miles 50 cts. West Alexander, 4th July collection 15, Tr. of W. A. Col. Soc. 50. West Liberty, Tr. of W. L. Col. Soc. 9. Mount Pleasant, M. P. Col. Soc. 20. Florence, F. Col. Soc. 35, Robt. Patterson. Burgettstown 5. Racoon, R. Col. Soc. 9. Noblestown Col. Soc. 17. Bethel Col. Soc. 26. McKeesport Col. Soc. 9. Rehobeth Col. Soc. 11 75. Mrs. Ray, Morgantown, Va. 5. Mingo Col. Soc. to constitute Rev. Sam. Ralston a life member 44 50. Pidgeon Creek, A. Gumble, D. Riddle, and Rev. E. S. Gohn, each 10; G. Mellvain 5, R. Moore and James Adie each 2; Wm. Hamilton 1, J. Anan, D. Hart, Wm. Peyton, J. Danning, R. Atkinson, each 1; J. McCullough 25 cts. C. Bennet 50 cts. H. Garreston, African Repository 1 50. Brownsville, Jacob Bowman & Lady 20, N. B. Bowman 6, G. Hogg, W. Y. Roberts, and J. M. Duncan, each 10; Tr. Col. Soc. 1 60, A. Sweetzer, G. H. Bourman and J. Thornton each 5; Mr. Coplain 3, Dr. Evans, Wm. S. Coplain, Colored friend, D. N. Robinson and H. Edminton each 2; M. Sowers, Mr. Sherman, Dr. Lafferty and N. B. Rigden each 1. Ballville, A. Hanna and Dr. T. H. Fowler each 10; Wm. McJunkin 1, Rev. D. Sharp 50 cts. Connelsville, N. C. McCormick, Dr. L. Lindley, Wm. Davidson, Mr. Foster, J. Johnson, T. Rodgers, Dr. Rodgers, J. C. Cummings, J. Johnson, Mrs. M. Blackstone, J. Russel, H. Gebhart each 5; J. Johnson 4, J. McCormick 1, Wm. Cooley 2, Miss E. Trump 50 cts., N. Trump, S. King, R. Stewart, N. Frazier each 50 cents. Smithfield Col. Soc. F. H. Oliphant 25, J. Caldwell Tr. 3, A. Oliphant, H. W. Core, T. Ocher-tree, J. C. Ramsey, J. W. Nicholson, Mr. Long, Mr. Philand, each 5; Dr. Williamson 2, Mr. Hume 1, S. Oliphant 1, Mr. Cleland 50 cts. Greensbury Col. Soc. 10, Carmichael Col. Soc. 6, Dunlap's Creek, Mr. E. Findley 5, C. Porter, Af. Rep. 1839 and '40 3. Jefferson, Green co., Mr. and Mrs. Culvert 10, Mr. T. Pollock 10, Mr. Denney 5, Mr. Messenger 1, M. Morris, S. Dougherty and cash, each 50 cents. Congruity, 4th of July col. 2 60, Col. Soc. 5. Blairsville, Rev. T. Davis, 4th July col. 6, several Friends 26 90. New Salem congregation 19 18½. Pittsburg, Wm. Bell 20, D. F. Morgan 5, R. Dalzell 5, Rev. J. Eaton, Fairview, Erie co., 4th July col. 10, H. N. Boyd 1, Swickly Congregation, 4th July col., Rev. D. E. Nevin 10. Butler, Wm. Campbell, Wm. Beatty, J.

Bredin, each 5; B. Bradford 3, P. M. McGowan, R. Carnahan, Mr. Boyd, A. Gilmer, S. M. Purviance, L. Walker, R. Cunningham, J. Cuffee, S. M. McClean, Rev. L. Young each 1; J. Veigler 1, Mr. Walker 1 25, Wm. Cresswell 50 cts., T. Graham 25 cts., Mr. Provines, Mr. Parker, Mr. Sweeny, D. A. Agnew, P. Kelly, a Friend, Mr. Mechlin, each 50 cents; T. Stevenson 25 cents; a Lady, cash 10; Hon. J. Breden for Af. Rep. 12. Kittanning, Hon. Robert Orr 5; A. L. Robinson 15; Indiana, Judge White, Dr. J. M. Steward each 5; J. Sutton 2 50; R. Craig 2; T. Cannon 1 50; J. Lloyd 1 50; E. Nickson, J. Lemon, P. Ellaher, W. Douglass, P. Shryock, each 1; Wm. Clark and Wm. Smith each 50 cts.; a friend to the slaves of the Ross estate 1. Elinsburg, R. Hughes, Wm. Pryor, J. Mooney, each 5; J. Fenton 2 50; T. C. McDowell, Mr. Lewis, Judge Murray, each 1; J. Smith, R. P. Lawson, P. Pringle, F. Floyd, Dr. A. Roderique, C. Stringer, H. Kinkead, J. Moore, O. McDonnell, M. D. Magden, each 1; Rev. Mr. Robinson, N. Hughes, R. Jones, W. Bateman, C. Roberts, J. R. Lewis, W. Jones, J. Williams, each 50 cents; J. Litzell, D. Howell, D. Jones, J. Davis, and J. Barber, each 25 cents; Hollidaysburg, C. Garber 25; a widow Lady 10; J. Walker, Gen. J. Foster, J. D. Rea, T. Bingham, J. Arthur, J. Higgins, Wm. Walker, Miss A. Crawford, T. Patterson, Mrs. S. Walker, Mr. G. Lloyd, M. Woolf, each 5; Wm. E. Morris 2 50; Mrs. M. P. Coffey, H. D. Moore, J. Bowslough, E. Galbraith, each 2; H. Lemar 3; A. G. Barber, O. P. McKeehan, S. P. McSadec, J. Dowey, J. Cunningham, Esq., McMurtrie, D. Spangle, each 1; J. Brown, Cash, Cash, each 50 cents; col. at Presb. ch. 29 90; col. at Meth. E. ch. 7 24—the above \$150 designed to make the Rev. Wm. J. Gibson, Pastor of the Presb. ch., Rev. J. Martin, of the Lutheran ch. Rev. Mr. Bohn, of the Meth. E. ch., life members of the Penn. Col. Soc.—E. McGintie for Col. Herald, 4 years up to Jan. 1st, 1841, 8; Williamsburg, Mr. Kinkead 5; J. R. Hewitt, Dr. R. Hamit, William L. Spear, each 1; Mr. Stewart 2; cash 50 cents. Alexandria, Mrs. Henderson 5; Mrs. Green, Ann Caldwell, each 1; J. Martin and Miss S. Walker each 1; J. Porter 2; various small sums 9 30; Huntingdon, R. Allison 10; J. Miller 5; Rev. O. Peebles 2; J. G. Miles, J. Kerr, J. Teal, each 5; from G. White, Esq., Pittsburgh; from Harrisville, Mr. Beatty 5; Mr. McLaughlin 2.

Received at the Office.—St. Stephen's church, Wilkesbarre, 4th July collection, 8th Sept., 9 16; E. W. Howell, annual sub., 12th Sept., 4; Sept. 14th, collection in West Philadelphia, Meth. ch., Aug. 10th, 7 87; Sept. 18th, postage on two letters from Africa 27 cents; Oct. 21, one letter 6½; from J. J. Matthias, 4th July col. 1839, at New Rockaway, L. I. 4; Oct. 21, from do. 4th July col.; Hempstead, L. I., 5 58; from students of the Theological Seminary at Princeton, N. J., per Rev. Dr. Miller for the Am. Col. Soc. 43 50.

African Repository.—Aug. 29, R. L. Barwis for 1840 - - - 1 50

Sept. 22, Prof. Jacobs, Gettysburg, for 1840 - - - 1 50

Sept. 25, J. Briggs for 1840 - - - 1 50

Colonization Herald.—R. L. Barwis, for 1839, paid Aug. 29, 1840 - - - 2 00

Publications.—Oct. 12, received for View of Liberia 50 cents; Oct. 13, for history of Liberia 25 cents; Sept. 25, one Condition of African Race 50 cents.

CONTRIBUTIONS

To the American Colonization Society, and Receipts from Oct. 25, to Nov. 25, 1840.

Massachusetts—Legacy of the late Rev. George Cowles, of Danvers, by Rev. J. Q. Edgell, administrator	\$187 50	
Lancaster, Rev. Asa Packard	6 00	
Collection by Rev. Dorus Clark, Agent, viz: Longmeadow, \$20 37; Enfield, to constitute Rev. John Whiton, L. M., \$33 87; Monson, by ladies, to constitute Rev. A. Ely, L. M., \$30; Dea. A. W. Porter, \$50; J. L. Reynolds, \$5; other collections, \$10, \$95	149 24	\$342 74
Vermont State Soc.—D. Baldwin, Tr., of which \$140 is the avails of a Fair by the Ladies Colonization Society of Montpelier		180 00
New York Colonization Society—Through Rev. Dr. Proudfit, Cor- responding Secretary, amount of supplies furnished for the Ex- pedition of August last	7,000 00	
Donation in iron by Messrs. Boorman, Johnston, Ayres, & Co., sent out by the last Expedition	300 00	7,300 00*

Ohio—From M. M. P. New Athens	50	
Cincinnati, Hon. Judge Burnet, donation	100 00	
Kenyon College Col. Soc., to constitute Prof. John Kendrick, of Marietta College, L. M.	30 00	130 50
District Columbia—Washington, donation from Mrs. William Noland		4 85
Virginia State Soc.—Draft on B. Brand, Esq., Tr.	169 00	
Northampton county, Hunger's ch. Rev. W. G. Jackson	20 00	
Collections by Rev. Jos. S. Collins, Agent, in Culpeper and Fauquier counties, viz: John H. Gaskins, \$5; John Glassen, \$5; R. E. Peyton, \$20; John L. Fant, \$5; M. P. Brooke, \$5; E. Abbot, \$5; G. F. Adams, \$2; E. C. Marshall, \$20; J. B. Smith, \$2; J. Moffit, \$1; G. Ficklin, \$5; J. Marshall, \$2; L. Berkley, \$20; J. Thomas, \$5; F. Fishback, \$2; J. Fox, \$20; R. W. Cunningham, \$20; A. Payne, \$2; Thomas Maxwell, \$2; James Withers, \$5	153 00	
Less acknowledged last month	60 00	
Collections by the Rev. W. McKenney, Agent, viz: Suffolk, Nansemond county, Col. M. Riddich, Dr. Riddich, A. Smith, R. Rawles, Rev. J. Lear, A. Allen, and W. B. Whitehead, each \$5; Meth. E. Ch., \$8 10; Dorcas Society, 10; Rev. Mr. Keeling and Col. Holliday, each \$1	55 10	
Chuckatuck Meth. Prost. Ch.	12 00	
Danville Presbyr. Ch.	6 81	73 91
North Carolina—By the Rev. W. McKenney, Halifax county, at Peirce's camp ground, from Rev. R. O. Burton, \$10; T. W. Harris, W. Sledge, W. W. Bickle, Miss Lucy S. Lewis, W. S. L. Wiggins, J. Simmons, and R. B. Peirce, each \$5; Rev. Mr. Wynne, \$3; F. Lowe, \$10	58 00	
Warrenton, Meth. Ep. Ch.	11 43	
Raleigh, public col. Meth. Ep. Ch. \$13 76; Mr. B. B. Smith, \$3; Mrs. Francis Devereaux, \$20; Mrs. Lacy, \$5; W. B. Gales, Esq. \$5; W. Peck, \$3; Mr. Leathers, Mr. Toner, and Mr. Green, each \$1	52 76	
Hillsboro, Presbyt. Ch. \$22 60; Meth. Ep. Ch. \$4 70; from Mr. Bame, 50 cts.; Dr. Long, \$1 25; Mr. Nickoll, \$5; cash \$1; do. \$1	36 05	
Greensboro, from Rev. Moses Brock, \$5; Miss Emily Hubbard, \$1 25; B. S. Jones, \$1; Dr. J. M. Lindsay, \$5; Hon. John M. Morehead, \$10; Pres. Ch. \$6 70; Meth. Ep. Ch. \$8 51	37 46	
Caswell county, from W. W. Price	5 00	
Wentworth, John Kerr, Esq. \$5; cash 50 cts.	5 50	
New Garden meeting, Greensboro, C. Benbo, \$1; E. Farland, 50 cts.; R. Mendenhall, \$2; sundries, \$1 42; A. Coffin, S. G. Coffin, E. Howoth, N. Mendenhall, J. Mendenhall, and C. Pidgeon, each \$1; J. Gardner, \$5	15 92	
From "Friends meeting for sufferings," through Richard Mendenhall and James Mendenhall, trustees	200 00	422 12
Tennessee—Donation by Rev. Mr. Ross, of Kingsport, through Rev. Dr. Cummins		100 00

Receipts.

	\$8,845 12
For exchange on New York funds	103 78
By John McPhial, Esq. for passage of seven emigrants in February last, \$195; for Ivory, \$10 50	205 50
For amount of general salvage on ship Saluda	880 31
	1,189 59
	\$10,034 71

THE late appearance of this Number of the *REPOSITORY* is caused by the burning of our Office, the present Number having been destroyed in the flames. As the late disaster increases our need for money, we hope our friends will forward their dues at once.